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AN APPEAL FOR THE "FAUST" FESTIVAL PERFORMANCES AT THE GOETHEANUM DURING THE SUMMER OF 1941.

The VORSTAND herewith takes the initiative of carrying through the great Summer Festivals at the Goetheanum during the period from JULY 26th to AUGUST 3rd. Just the difficulties of the present time call upon us to be far-sighted and energetic in realising this plan. We would thus bear witness hopefully to Rudolf Steiner's constructive work in the midst of disheartening powers of destruction.

We passed through a test, when we succeeded in building the first Goetheanum during the last world-war, and during this war we must once more pass through a test, which will be the probation of the Anthroposophical Society as a community that cultivates man's highest and most creative tasks.

We cannot, however, venture to realise our plans unless we have a safeguard. Our present means do not suffice. Before we attempt to put into effect the above proposal, there must be a sufficient number of people ready to SUBSCRIBE IN ADVANCE TO CONFERENCE TICKETS at the price of 50 Swiss Francs each. AT LEAST 570 TICKETS WOULD HAVE TO BE BOOKED IN ADVANCE. To enable us to make arrangements in time, applications should reach us by April 20th. Uncurtailed Dornach performances of "FAUST" Parts 1 and 2 will be given during the Summer Conference, which will be a public one. We would therefore ask our friends to obtain subscriptions also from non-members. If for some reason or other a subscriber cannot come personally to the performances, he can make a present of his ticket to someone

else, thus helping us to realise our aim.

Subscription tickets will be distributed to the Groups in Switzerland, but they can also be booked directly from the "TAGUNGSBUREAU" at the Goetheanum. As soon as a sufficient number of tickets will be booked, the Vorstand will immediately take the necessary steps to open the Goetheanum Building for the performances from July 26th to August 3rd.

We ask every Group and every individual member to help us in this.

THE VORSTAND AT THE GOETHEANUM:

Albert Steffen Marie Steiner. Dr.G.Wachsmuth.

LECTURE

Delivered by Dr. RUDOLF STEINER on March 13th, 1910. *)

Comets and their Significance for Earthly Existence.

Male and Female in the Cosmos.

Let us speak of something to-day that will help us to acquire an understanding of our own epoch. We know that the course of development here on earth enables man to gather new experiences during each one of his incarnations on earth. Consequently, the events of our earthly development are arranged in such a way that we never come across the same conditions in two successive incarnations; that is to say, the earth changes during the epoch which lies in between these two incarnations. External science, however, does not grasp this deeply enough, so that it cannot discern that everything changes in the course of long epochs of time. We may deduce from this that we can only have a true knowledge of our own being by knowing the epoch of earthly development in which we now live and by forming a picture of what the immediate future of this development will be like. In so doing, we must bear in mind that the human being, such as he stands before us in life, after having evolved through endlessly long epochs, is a very complicated being.

When man is awake, he is, in reality, quite a different being from when he is asleep. We know that during sleep the four members of his being are split up into two groups, so that the physical and etheric bodies remain on the bed, whereas the astral body and the Ego soar out into the spiritual world, living in it according

*) From stenographic notes unrevised by the lecturer.

to the laws of this spiritual world. We have already gathered that the physical and etheric bodies could not exist in their present form if they were to be abandoned completely by the astral body and the Ego, and unless a substitute for the astral body and the Ego were not found. If this were not possible, the sleeping man would merely have the value of a plant. The plant is, however, endowed with life, it is a self-encompassed organism, yet this is not the case with a sleeping man, for his physical and etheric bodies are constituted in such a way that they must be permeated by his astral body and his Ego. While the human Ego and astral body abandon man, his physical and etheric bodies are permeated during the night by a similar being, by an astral body and an Ego which are, however, of divine-spiritual nature. That part of man which remains behind in a sleeping condition is entrusted to the outer spiritual powers of the universe. Consequently that part of man which exists in the physical world becomes incorporated with the great spiritual powers of the macrocosm and the macrocosmic spiritual powers now influence it, unhindered by the human Ego and astral body.

To-day we shall learn to know some of these forces at work in man out of the great world. These conditions and the interplaying influences of the world's spiritual forces and of man are very complicated and have many aspects. Man is indeed a little world, and during sleep, something resembling a reflected image flows out of the great world into this little world. We can only understand these things if we penetrate into deep world-mysteries.

In these modern times, science discovers this or that truth and then men believe that they have acquired something sure and certain. But an anthroposophist should also develop a feeling for the true value of this or of that truth; he should feel which one is essential or unessential, whether it is a trivial, superficial truth, or one that leads him deeply into the secrets of the world. The lack of such an understanding is evident when we face unquestionable truths which should be decisive for arriving at important conclusions; for instance, the number of bones and muscles in man as compared to those of higher animals. But this fact in itself cannot show us right away whether this truth is important or unimportant for man's position in regard to the animal kingdom. Another important truth, which should really be faced every day, is the fact that in comparison with and in contrast to every other living creature on earth, man is able to look out freely into the world's spaces in a physical sense, thus rising with his thoughts and concepts to a sphere that does not belong to the earth. The animals cannot rise above the earth; they cannot emancipate themselves from it. Though the resemblance between the ape's development and that of man may be emphasized, it is nevertheless immediately evident that the ape failed in its attempt to stand and walk upright. This fact should therefore show us that man lifts himself above the earth, and in a spiritual sense this is a very important truth.

Everything that is found in man is a microcosmic copy of the great universe. The free way in which he raises himself above the earth is expressed in the relationship of the head to the other

limbs of his body and is expressed as a relationship existing in a microcosm. But this is also to be found outside in the macrocosm; namely, in the relationship between the sun and the earth. If we let ourselves be influenced by this truth, we gain the feeling that the animal's organisation is determined by the earth itself, whereas man's free outlook, his feeling and his thinking, are determined by the sun. We do not grasp this contrast all at once; let us therefore take time to consider it,

We feel man's relationship with the universe when we know that it is the sun that sends out certain forces to the earth, thus enabling man to develop his present organisation. His head is drawn upwards by the forces of the sun, and his limbs downwards by the forces of the earth. The limbs receive their commands from the head, just as the earth is directed by the sun.

Let us now draw attention to another antithesis. What I have said so far, applies indiscriminately to all men; no distinction is made between man and woman. In the human organism there is, however, the contrast between male and female. In accordance with the analogies indicated above, we ask: Can we find in the macrocosm this contrast between man and woman, just as we found it between the head and the limbs?

Here it must be emphasized that spiritual science has nothing in common with the representations that wish to extend the antithesis of male and female to the whole world. These are outflows of the schematic materialism of our time. But this is one of the aberrations of modern science, and the following remarks have nothing to do with it. What is meant here, is that the contrast of man and woman is merely the lowest expression for an antithesis that also exists in the macrocosm. As far as earthly life is concerned, we must first indicate clearly that the contrast between man and woman merely refers to the two external sheaths, to the physical and etheric bodies, for the astral body and the Ego are not in any way connected with this contrast, nor with the following explanations.

Let us first draw attention to a fact of clairvoyant knowledge, namely, that in reality only the head and the limbs convey a true impression of man. Hence, if the spiritual is involved in everything physical, we must observe to what an extent the physical can be an expression of the spiritual, and whether a true or a false image is thus conveyed. Only the head with the limbs gives us such a true image. Nothing else corresponds to the spiritual, consequently neither the male nor the female element in the human being correspond to the spiritual. The spiritual investigator sees only in the head and limbs a true reproduction of the spirit; everything else is distorted.

This is due to the fact that the separation into male and female can be traced back to the Lemurian age, in which everything that now appears as severed, was united in one single shape.

This separation occurred so that the course of development should become more and more material, for when the human form had a neutral sex, it was nearer to the spirit. In the course of the development which then set in, a development which followed the direction towards male and female, this female element retained, as it were, a former shape in which the human being was still more spiritual. The female form retained this more spiritual shape; it did not descend into the material world as deeply as would have corresponded with the normal course of development. Woman retained from an earlier stage of development a more spiritual form, but thus preserved something that is really untrue. She, too, ought to be an image of the spirit, but from a material aspect this image is distorted.

Just the opposite must be said of man. He outstripped the normal limit of development, went beyond it and thus moulded an outer form that is more material than the shadow-form behind him, which corresponds to the normal.

Woman has not reached this true mean and man has gone beyond it. Neither of the two reflect the true human being. What we find in the human form is consequently not of the highest and most perfect kind. Men therefore tried to add to it something that may be seen in the ancient priestly garments, in order to give the human form, particularly that of man, an appearance more in keeping with the truth than the one which it has by nature. They felt that even Nature can distort things. The female form leads us back to an earlier stage of earthly life, to the ancient Moon epoch. The male form leads us beyond the earthly epoch into the Jupiter existence, but in a form that would not be able to live there.

There is also in the macrocosm an antithesis which corresponds to that of male and female, namely what we discern in the cometary and lunar phenomena, what appears to us as the contrast between the comets and the moon. The moon is a piece of the earth which became separated from it even later than the sun. What the earth could not use, was thus eliminated, because the human form would otherwise have grown osseous and wooden in the course of its development. The moon would have brought man's development to an end too quickly. The moon, so dried up and icy, represents that which will only be able to live again later on, as Jupiter existence, and which now appears as if it were condemned to death.

The comet represents something that penetrates into our earthly life from the ancient Moon-existence; its development has been held back, so that it has not developed as far as the earth, but remained behind on a higher and more spiritual stage. The moon, on the other hand, has gone out of the earth and beyond it. And the earth itself stands between these two.

Hence, the comet and the moon should, like the male and female form, be looked upon as having remained behind and as having surpassed the normal course of development. The comet behaves, as it

were, in the same way in which the female nature behaves in human life.

Another comparison may help us to understand what the comet means for the earth's development. When we make clear to ourselves that the earth's development succeeded that of the Moon and precedes that of Jupiter, we must realise that the laws of Nature upon the ancient Moon were different from those upon the earth, and we may in part observe this in comets. *) Parenthetically, let it be said that the life of comets in particular shows us - and later on, science confirmed what I already stated in my lecture at the Theosophical Congress in Paris in June 1906 - that the comets preserve the former laws of Nature of the ancient Moon. Among other things, certain carbon combinations, cyanuric and prussic acid combinations, played an important part on the ancient Moon. Consequently, one would have to prove the existence of these chemical combinations upon the comets. In the meantime, spectral analysis has shown that these cyanuric combinations do in fact exist upon comets. The indications of spiritual science thus correspond with the facts discovered through material science.

What significance has cometary life for the earth? What mission is connected with it? Let me answer these questions at least by making certain comparisons and by pointing out that two kinds of lives may be found on earth in the antithesis which exists between male and female. First of all we have the everyday family events, from morning to night, succeeding one another with the regularity of summer and winter, or like sunshine, storm and hail. This may go on for a time. But then something happens that is experienced as a great change, namely the birth of a child. This interrupts the ordinary course of things and it remains as a new element in the joint life of man and wife.

We may compare this with the comet's task in earthly life. It brings into our earthly life something that comes from the female element in the cosmos. When a comet appears, it gives human evolution a jolt, not so much in the direction of progress, but in everything else which is implanted into humanity.

We can observe this in Halley's comet, in the spiritual forces behind it. Its appearance has always been connected with something new in the evolution of the earth. At present (1910), it is about to appear again. In a materialistic sense, this will introduce and give birth to a new stage. Its last three appearances, in 1681, 1759 and 1835, show this. In 1759, forces and spiritual powers went out from it which brought about materialistic enlightenment. What developed in this sense, under the influence of spirits and powers behind Halley's comet, was, for instance, that which so much annoyed Goethe in von Holbach's "Système de la Nature" and in the French encyclopaedists. When Halley's comet again appeared in 1835, materialism appeared very conspicuously in the views of Buchner and Moleschott, views which were widely accepted during the second half of the 19th century.

(TO BE CONTINUED)

CONCERNING THE THREE-PARTITION OF THE HUMAN ORGANISM.

(THE LIFE OF THINKING, THE LIFE OF FEELING
AND THE LIFE OF THE WILL.)

From a Lecture by Dr. RUDOLF STEINER, delivered at Dornach on the
27th of November 1920. *)

We discussed from a certain aspect man's connection with the past and the future and based this upon that which manifests itself in the outer human form, upon that threefold aspect of the human organism which has frequently been indicated; the organism of the head, and we showed that this points towards the past; that of the extremities, pointing towards the future, and finally the organism connected with the life of rhythm, the organism of the lungs and of the heart, which really belongs to the present. To-day we will round off this whole complex of facts by studying the other aspect of the human being, the more inward aspect that pertains to the soul.

Just as we can distinguish three parts in man's bodily structure, the head, that which lies at the foundation of the rhythmical system, and the limb-organism, so we can also distinguish three parts in the soul-structure of man. We can indicate the life of thought or conception, the life of feelings, and that of the will. Here we have to do with a threefold division in the soul, just as in the physical body we have to consider the threefold division as mentioned above.

It is possible to make investigations in the cosmos in regard to each of these three soul-members and their whole connection with the human being. The first thing to which we must draw attention is our thinking life. This life of thoughts, this activity of thinking, is undoubtedly the most intimate activity of the human being. It is man's life of thoughts which, to a certain extent, leads him, on the one hand, out of the cosmos, but also, on the other hand, into his inner self. Through his thinking life, man becomes acquainted with the phenomena throughout the wide extent of the cosmos. He takes in all that has to be taken in, as a foundation for the structure of his head. But on the other hand, man takes back again into himself his thoughts and conceptions; he keeps them in the form of memories. And he builds up his inner life in accordance with these concepts. The conceptual life, the life of thought, is chiefly connected with man's head; it has its organ in the head.

From this fact alone we can, in a certain way, deduce that the destiny of our life of thought is connected with the destiny of our head. By pointing back to the past, the head shows that the soul-spiritual germ-organisms forming the head are brought, as it were, into physical existence through birth, and this fact in itself indicates that we also bring with us from our pre-natal existence the life of thought.

*) From stenographic notes, unrevised by the lecturer.

Yet other facts have also to be considered if we wish to estimate rightly the life of thought. Our thinking life is, I might say, the most definite thing in our soul. It is the most finished element in it. It is also that which contains elements which are not really connected with our individual existence in the physical world.

Take, for instance, mathematical truths, discoverable within us, or even the truth of logic. We cannot verify a mathematical truth through external observation, but the truth of a mathematical or geometrical idea has to be developed from within. For instance, the truth of the Pythagorean theorem lies within us, or the truth that the three angles of a triangle are equal to 180 degrees. We can give such truths a symbolic form by drawing the corresponding figures, yet we do not prove them on the blackboard, but the mathematical truth which mingles in our conceptions is formed through inner vision. Many other things intermingle in our thoughts in this way, and we know these mathematical truths solely because we are human beings. If we demonstrate the Pythagorean theorem, thousands or millions of people may come along and say: This is not true! Nevertheless, as individual human beings, we know through inner vision that this must be true!

How do you account for this? The reason is that we do not develop our life of thought within our physical structure, as is the case with our life of feeling and of the will, but we carry it with us through birth into physical life.

What I have just said, and what can be read from the nature of man through a true observation of his being, expresses itself to the spiritual investigator in the following way: - Let us assume that we advance to the so-called imaginative thinking. In what does this imaginative soul-life consist? It consists in this, that we live in images, but in images which are not transmitted by our external senses. In our ordinary external life we perceive external objects through our sense-organs. We receive images through our eyes and ears and we combine these images in our thinking. But this does not apply to imaginative thinking. If we are prepared in the right way, imaginative thinking gives us pictures which are not based on external vision. These images arise, so to speak, from within, yet our thinking does not cease if we ascend in the right way to an imaginative life of the soul. We think in inner images, just as in the perception of external objects, we think about external images. In imaginative thinking, we think in inner images.

The first experience we have as we gradually develop imaginative thought and we are indeed still thinking, the first experience connected with this kind of thinking, when our soul is completely filled with thought, although at the same time the picture experience rises up within it, this first experience is not connected with the present. The images of our life before birth or conception appear before our soul. Our present life appears before the imagination only after long practice, and it is not in any way so clear and

definite as the life that lies before birth or conception.

This fact fully proves that if we disregard the perception of external objects and live and think in images, this thinking activity can, at first, only produce images taken from the past. We have in what these pictures bring before us, cosmic truths from our pre-earthly life. This, and many other things besides, show that our life of thinking is something that we bring with us as a force from our pre-natal existence.

If self-observation is carried out with sufficient lack of prejudice, it shows us that our LIFE OF FEELING gradually develops in the physical nature. We cannot permeate our feelings with something as definite and precise as mathematics, or ideas. Everything that we develop in the form of feelings must be developed from childhood onwards, throughout life. The richer our experiences from birth have been, the richer and fuller will be our life of feeling. Anyone who has passed through bitter suffering and who has experienced hard blows of destiny, will not have the same life of feeling as the superficial man, who lightly flits through life. Our life's destiny prepares us for the development of our feeling life. A mathematical judgment which permeates our thoughts comes all at once. But a feeling cannot unfold suddenly in this way. A feeling develops slowly, and life itself forms it; it is something that grows with us and participates in the whole growth-process of our physical life.

And our life of the WILL, this to begin with, does not connect us very much with the cosmos. It is something which throbs out of our soul's hidden depths. Through our deeds, we undoubtedly bring our life of volition into the cosmos, but just consider the difference in the way in which we are connected with the cosmos through our life of thought and the way in which we are connected with it through our will! How intimate is our connection with the cosmos through our thoughts, when we go out into the starlit night and when we have the cosmos before us in a picture, when we encompass it, as it were, in our thoughts! And we are also able to feel this. Yet in comparison, how insignificant is that small fraction of deeds that we release from our will-element and set into the cosmos!

This proves that the will is rooted within us quite differently from the life of thought. Compare the element of the will in particular with thought-life, as soon as we are sufficiently awakened to the latter: it unites us at once with the whole cosmos. The life of feeling unfolds gradually. It may develop slowly or quickly, in accordance with life's destiny, between birth and death. Yet feeling does connect us with the cosmos, only less intensively, and even less extensively. Consider how universally the thinking life connects us with the cosmos and how mankind as a whole is thus united with it!

Three men may go out into the starlit night. They stand in one particular place and are all three surrounded by the same cosmic picture; all three perceive this same image. If they have

learned to comprise this image in their thoughts, under circumstances each one of them will all of a sudden have the same thought.

It is otherwise with our feelings. Take, for instance, a man who has lived somewhat thoughtlessly and superficially and who may at times have seen the starry world; compare this man's feelings as he walks at night under the star-spangled sky, with those of another man, who sets out for a walk one evening in the company of someone whom he does not know very well. During their walk they become deeply immersed in a discussion of the problems of life and destiny, a discussion which lasts many hours, until the stars begin to set. Let us now suppose that as the stars in the heavens shine down on them in such beauty, these two become more intimate and a friendship is formed. Then, after many years, when we may suppose the friendship has passed through many phases, one of these men once more sees the star-spangled sky under similar conditions. Then what feelings will rise up within him, as he recollects that friendship! Here, the feelings stream out into the cosmos, but they do so according to the life's experiences since birth.

Our thoughts go out into the cosmos through our conceptions, through the fact that we were born as human beings, and that we brought a soul-spiritual element with us into our physical existence through birth. Our inner soul-life streams out towards all things in the cosmos through our feelings, but only in accordance with what we have experienced during our earthly life.

If you now try to complete this argument, you will be able to say to yourself: Our thinking life is brought with us into physical existence through birth; our life of feeling we develop between birth and death; but of our life of will, through deeds born out of the impulses of will, how little goes out from us into the cosmos! How little from all that flows out of our will-impulses penetrates into the cosmos!

Here we have something very primitive if compared with our feelings, and even more so, compared with our life of thought. The spiritual investigator can explain the reasons if he rises to intuition. At the moment he reaches the impulses of the will, when all else in his soul-life is blotted out, then he will have before him not the deeds of his present life, but something else, which is very remarkable: His first intuitive experience will be the perception of what his deeds offer to him in the form of destinies, as the germs of future destiny. This, and not the deeds themselves, will stand before him. What thus appears as a first impression in intuition pertains to the future. We perceive what can become of us through the fact that we have passed through a certain complex of deeds, although not the deeds themselves, but their seeds, rise up before our soul.

This proves that the life of the will is something which we take with us through death; it is something which points to the future, so that we may say schematically, referring to the PHYSICAL: Here we have the head; here the rhythmical lungs and heart, and there,

the human limbs. The human head indicates what we bring with us from the past. The rhythmical part of the human being points to our present life between birth and death. The human limbs point to the future and become the future structure of the head in a subsequent life. But as regards to the SOUL: We have the life of thought, pointing to the past; the life of feeling, pointing to the present; the life of the will, pointing to the future.

MEMORIES OF RUDOLF STEINER'S WORK AND SUFFERING.

FOR HIS 80TH BIRTHDAY.

By M a r i e S t e i n e r.

The terrible years of war 1917 and 1918 brought us a number of Rudolf Steiner's most stirring lectures, which are once more particularly actual through the events which mankind must now face. In addition to the purely spiritual-scientific results of investigation concerning human evolution, they require of the members to develop a stronger will to knowledge, in order to penetrate more deeply into the spiritual connections that lie at the foundation of every historical process. They throw a clear light upon the fundamental evil of the present: upon lies, empty phrases, and the estrangement from reality resulting from a materialistic mentality which only sees one aspect of reality and overlooks and denies the other side - the spirit. This has led to a Philistine narrow-mindedness. It is the estrangement from a sound sense of facts which has so furthered the tremendous power of lies loaded with their forces of destruction, in which our civilisation threatens to go under in the hell-fire of bursting bombs and of the approaching social chaos. From the battlefields and the millions of victims which they claim, we turn with Rudolf Steiner our gaze towards the dead, whose unused life-forces mould destiny and influence the further course of events. To pursue their new conditions of life within the manifold aspects of a spiritual existence, is the path pointed out in these lectures. If only they penetrate into our consciousness so deeply that they transform it and develop into active impulses within us, then the foundation of the social edifice of the future would be there.

But all the powers of the abyss oppose this permeation of culture with fresh forces of spiritual knowledge. And their impetus, which can reckon with the laziness and passivity of the ordinary human mind, wrecked buildings that were already erected, ground to dust every life-seed which it could take hold of, and poured poison over the soil which had opened to receive the spiritual seed.

We know these fighting methods, and we experienced their extraordinary impossibility, defying description. For what took place on this foundation, could not have taken place anywhere else; instruments were sought out for attacks against a world-conception and its founder, who could not be attacked with spiritual weapons, but whose influence was to be destroyed with the most monstrous means available

in the form of calumny and lies. This was so grotesque and at the same time so stupid, that it was bound to end in smoke. But a few artificially constructed "cases" were always dished up anew from time to time, providing material for libels. Thus the four or five cases of renegade members, whose wounded vanity induced them to become the willing instruments of inimical machinations, had to be put into the right light. They had been received sympathetically in the Society, in spite of their petty defects. And now they showed in what a grotesque way an unsatisfied wish of asserting themselves could change into hate. After his lectures, Rudolf Steiner was therefore obliged to explain this with a few characteristic lines, for the information of the members in the various groups. It is good if also these words are preserved for the Society, though one would gladly forget the whole spookish affair, for the libels were published in the form of pamphlets. And it is good that our friends should know what had to be borne by a man who was in himself invulnerable; what he had to suffer out of love for mankind, because he gave his fellow-men the highest treasure which renders life worth while - the sureness of the spirit.

What was said at Stuttgart regarding these cases should already have appeared at Christmas in a series of addresses, which were published as a private print for the members, as, for instance, "WORTE DES SCHMERZES, DER GEWISSENSFORSCHUNG" (Words of Grief, of Search of Conscience) and so forth. But the printers now work more slowly and the publication could not appear in time for Christmas. Perhaps we shall have to look out for a more private way of bringing out some of the more important lectures. Those which appear now are entitled: "ENTWICKLUNGSFAKTOREN DER MENSCHHEIT. DIE GEGEN DAS WISSEN VOM GEIST SICH AUFTUERMENDEN WIDERSTAENDE." (Factors of Human Evolution. The Opposition Rising Up Against the Knowledge of the Spirit)

Not only the above-mentioned Stuttgart addresses of 1917 appear for the 27th of February, but Rudolf Steiner also speaks to us as an aesthete and artist in the lectures which he delivered in 1918 at a Munich art-centre in the presence of many artists. The stenographic notes of these lectures were unfortunately very incomplete, and it was not an easy decision to revise them. Nevertheless we hope that the fundamental thoughts are now sufficiently clear, so as to give valuable information both to artists and to laymen, as well as an insight into that sphere which so deeply touches us, where we experience a sensory-supersensible element in art. One of the lectures is entitled: "DAS SINNLICH-UEBERSINNLICHE IN SEINER VERWIRKLICHUNG DURCH DIE KUNST" (The Sensory-Supersensible Element Realised Through Art) and the other one: "DIE QUELLEN DER KUENSTLERISCHEN PHANTASIE UND DIE QUELLEN DER UEBERSINNLICHEN ERKENNTNIS" (The Sources of Artistic Fantasy and the Sources of Supersensible Knowledge)

As a festival-gift, the 22 significant lectures which already appeared singly under the collective title "MENSCHENWERDEN, WELTENSEELE UND WELTENGEIST" (Human Development, The Cosmic Soul, and the Cosmic Spirit), have now been united in a handsome volume: